

DWIGHT'S AMERICAN MAGAZINE, AND FAMILY NEWSPAPER.

EDITED BY THEODORE DWIGHT,
Express Office, 112 Broadway.

VOL. III.

NEW YORK, SATURDAY, FEBRUARY 27, 1847.

No. 9.



THE WESLEYAN MISSION HOUSE IN LONDON.

This is a costly edifice sustained in London, by funds raised by the Methodists, in commemoration of the origin of that denomination in Great Britain, in the last century. A general meeting had been held on the Centennial Anniversary of the formation of their denomination; and, with a desire to express their sense of the favor of God in giving it great success, and for the purpose of increasing their means of doing good in future, it was determined that this building should

be erected; and the funds were promptly contributed.

We are often reminded by the sight of a religious edifice, of the nature of the influences to which it owes its existence, and of the different views with which they are regarded by different persons. It is natural for every man to overrate the general influence of what most affects himself; and hence it may be, that most historians of our day, in seeking the causes of the prosperity of our coun-

try, have allowed but a secondary rank to religion. While one imagines civilization to be in a great degree a mere matter of imitation, another thinks certain lawgivers possessed superhuman wisdom, as well as philanthropy; a third assures us that a particular race of men, (his own of course), possesses the only proper constitution for social and civil refinement; and a fourth gravely cites the testimony of past ages to show, that radical improvements can be communicated to any nation only by a power acting from without.

One truth, however, remains firm and unshaken, in the midst of these and other conflicting opinions. Christianity possesses a transforming power, which can change a savage to a civilised man, and may, nay inevitably must, (if it acts freely), improve the condition of every individual, and every nation receiving it. And here we choose to be understood. We should be ashamed to have it supposed that we mean by Christianity any one of those forms which have assumed its name. We mean neither the profession nor the dress, nor the language—no form of worship nor the acknowledgment of any creed. We mean vital piety: that genuine change of character which he experiences, who embraces the Gospel with a just conception of its meaning, and in the love of it. That man, whether poor, ignorant and debased, or opulent, learned and exalted, will become more refined in his life, more useful to society than he could otherwise have been. The principles of the Gospel are of the most exalting kind, and the only ones which can be advantageously, or even safely applied to any family or any society on earth.

In our country we see the effects of their influence; and here, although they are far less prevalent, and far more opposed than we could wish, they have been powerful, very powerful; and whoever overlooks or underrates them, betrays a lamentable and childish ignorance. They have indeed had, we may justly say, a controlling influence. Without them we should have had neither civil nor religious liberty; indeed the founders of our institutions would never have crossed the Atlantic: for the motives which sent them to the Western World would have had no existence.

Viewing the spirit of the Gospel thus,

as of primary and fundamental value to our native land, we naturally feel a high regard for all the men by whom it has been diffused. Among these stand very prominent the followers of Wesley; and the edifice depicted on the preceding page, is delightfully associated in our minds, with the many, extensive and inestimable blessings conferred by them upon our countrymen. In revising an English history for our American Schools not long since, we were struck with some glaring omissions made by the author, among which, in the sketches of biography, was the absence of all notice of the names of Bunyan and Wesley: men who have had more influence on Great Britain as well as the United States, than any of the poets or mere literary writers she ever produced. We are aware that such an assertion must sound strange to some readers: but we are willing to leave the question to their reflection and cool judgment. For our own parts, we have long ago come to very decided and very gratifying opinions on this subject.

The Wesley and Centenary Committee was appointed in 1839, to dispose of the funds collected subsequently to the celebration of the Society, and took measures to provide a building in London, which should furnish a convenient and central accommodation for the better transaction of the general business of the Wesleyan connection, in its various departments, and also be monumental and commemorative in its character, and constitute a public testimonial of the gratitude of the subscribers to Almighty God, for the blessings conferred on their religious community, during the first century of its existence, and of their affectionate veneration for the memory, the principles and the truly apostolical labors, of the Rev. John Wesley.

A large piece of ground under freehold tenure, was therefore purchased in Bishopsgate street, with the buildings formerly known as the City of London Tavern, and with such changes as were necessary to adapt them to the objects designed, while a large Missionary house was erected in the rear. The whole was completed in about two years, excepting some of the requisite arrangements in the front buildings, which prevented the occupation of the whole for the various operations until the Spring of 1842. Since that date it has been wholly occupied.

Languages.

Every person has a natural desire to understand various languages; and this is a commendable desire. The advantages of learning them are also great: particularly such as may be applied to important and frequent use. French is spoken, by many persons of other nations, and read by many more. It is the most common language among educated travellers, merchants, &c., in Europe. The Spanish is more easily learned, spoken and understood, and is used in Mexico and most of South America, except Brazil. The German is spoken in some parts of our country, and there are many valuable books in it: but the English literature, including American, is on most subjects the best in the world.

The Old Testament was first written in Hebrew, and the New Testament in Greek. We have them both in their original tongues. Our English translation is excellent, but there are some imperfections, though nothing that changes the meaning of any essential doctrine. We can learn from it all our duty, and obtain from it, with faithful study and meditation, "all things necessary to salvation." Yet it is very gratifying and instructive to read the originals; and it is a very natural and honorable desire which leads any young person to acquire the languages in which it pleased God to make known his will to man. Many have studied languages to qualify them to be merchants or statesmen: but he is wisest who seeks to know the Word of God most thoroughly. The study of it is worth far more than all the training given in a college in the heathen writers of antiquity, although this, under proper checks may be highly valuable.

The Greeks.

No people of antiquity, except the Romans, could dispute, in courage or arms, with the Greeks. During the Trojan war, Greece signalized her valour in battle, and acquired heathen fame by the bravery of her captains sent thither. This expedition was however, properly speaking, no more than the cradle of her infant ambition; and the great exploits, by which she distinguished herself there, were only her first essays, and apprenticeship in the ruinous art of war.

There were in Greece at that time several small republics, neighbors to one

another by their situation, but extremely remote in their customs, laws, characters, and particularly in their interests. This difference of manners and interests was a continual source and occasion of divisions among them. Every city, with its own dominion, was studious to aggrandize itself at the expense of its next neighbours, according as they lay most commodious for it. Hence all these little states, either out of ambition, and to extend their conquests, or the necessity of a just defence, were always under arms; and the continual exercise of war, formed in the people a martial spirit, and an intrepidity which made them invincible in the field, as appeared when the united forces of the east came to invade Greece, and made her sensible of what she was, and of what she was capable.

Two cities distinguished themselves above the rest, and held indisputably the first rank; these were Sparta and Athens. In consequence of this, those cities, either successively or together, had the empire of Greece, and maintained themselves through a long series of ages in a power, which their superiority of power, universally acknowledged by all the other states, had acquired them. This power consisted principally in their military knowledge and martial habits; the most striking proofs of which they had given in the war against the Persians. Thebes disputed this honour with them for some years, by surprising actions of valour, which had something of prodigy in them; this however, was but a momentary blaze, which after having shone out with exceeding splendour, soon disappeared, and left that city in its original obscurity. Sparta and Athens may therefore be the only objects of our reflections as to what relates to war; and we may join them together in order to be the better able to distinguish their characters, as well in what they resemble, as in what they differ from each other.

All the laws of Sparta and institutions of Lycurgus seem to have had no other object than war, and tended solely to the making the subjects of that republic a body of soldiers. All other employments, all other exercises, were prohibited among them. Arts, polite learning, sciences, trades, even husbandry itself, had no share in their application, and seemed in their eyes unworthy of them.

Mummies.

Mummies were much more closely connected with the idolatrous system of the Egyptians, and in many more points, than we could have imagined; and, when all their relations are laid before us, the mind is struck with impressions which it is difficult to express. We know not which to regard with the greatest wonder, sadness or abhorrence, the fanaticism of the populace, mad with their idols, or the falsehood and grasping avarice of the priesthood who sustained the system for their own interest, or the period of vice and degradation through which the people must have passed, when they lost all tradition of the nature of God, which all mankind once possessed, and never could have lost but from choice. Every attempt to trace idolatry to its origin, in whatever nation or family of the human race, necessarily leads us to this same reflection, and brings to memory, with the solemnity of a tremendous truth, the unparalleled passage of Paul, in the Epistle to the Romans: where he tells us the heathen changed the glory of the incorruptible God to an image made by corruptible man, and to beasts and creeping things;" "wherefore, because they *liked not* to retain God in their knowledge, he gave them up to a reprobate mind."

The reader of the bible, if accustomed to do anything like justice to the truths of that glorious book, will be but little affected by the attempts of foreign writers, however deeply they may have dug into the soil or the rocks or the pyramids of Egypt, or how well soever they may have interpreted the records of that country, to excuse the people, and especially the priests, for their unpardonable crimes, or to invest their memory with a romantic interest. With the character and habits of that ancient people before the mind, how will the character of Moses rise in our admiration, and the superiority of the religion which he adhered to! What a superior man does he now appear! How worthy of respect, when we consider the full import of that expression in the New Testament: "He preferred to suffer persecution with the people of God, rather than to enjoy the pleasures of sin for a season!" For our own part, we can hardly describe the new interest which has been shed upon many parts of the sacred volume, by the

wonderful discoveries made by the learned in Egyptian antiquities.

The Sikhs, Seiks or Singhs of India.

These unfortunate people, numbering nearly twenty millions of souls, were governed by a confederacy of Independent States, presided over by a Sovereign whose residence was at Lahore, the capital of Ponjaub. Their religion is a singular mixture of Mahomedanism and Brahminism, teaching the unity of one invisible God and the equality of all believers in him, without distinction of caste or color.

Nanek (or Nanac) Shah, the founder of their sect, was born at Lahore, A. D., 1469. Having travelled through all the countries, becoming acquainted with the various religious systems, he returned home and became a prophet—wrote a book and gave a new revelation, *a la* Joe Smith, the Mormon. Sikhs signifies disciples, and Nanek gave this name to his followers. Arjum, Nanek's successor, published his master's writings and compiled the religious book of the sect, for which the Mahomedans put him to death. A Hindoo chief received and sheltered the little company of persecuted Sikhs, who were also called Singhs (lions), for their courage and bravery. They lived very secluded in the mountains, for about two centuries, until 1738, when Nadir Shah returned into Persia, after his invasion of Lahore, which latter they then subdued. They had a religious belief like the Mormons, that they were to re-occupy all the lands of their oppressors, and this belief of prophecy, so reasonable in the natural order of human events, was actually fulfilled. In 1762 they were nearly overthrown by the Affghans, a Mahomedan nation of the Sunnite sect, but their indomitable energy surmounted every obstacle. In 1805, their Singh or King, who was a firm ally of the British government, had an army of one hundred thousand horsemen. At his death, in 1839, there was a struggle for the throne, and since then the confederacy has been torn by dissensions artfully directed by the emissaries of the British Government.

The present nominal Sovereign is a woman, and an ally of England. In art and science, the Seiks are excelled by few.—*Eng. paper.*

The Progress of Discovery.

At a late meeting of the N. Y. Historical Society, Mr. Bartlett read the concluding part of his paper on this subject, in which he gave a comprehensive sketch of the results of recent investigations in Europe, Asia and Africa, by travellers and learned men. In the former part he had treated of American and Egyptian antiquities.

M. Jomard's recent publication on the interior of Africa was mentioned, and the Abbé Boilé's journey up the river Senegal, as well as Mr. Thompson's account of the expedition to Teemboo, the capital of Footah Jalloo.

The account given in the Journal of the Royal Society, of the expedition of Mr. Dunot, is surprising. Penetrating from Cape Coast Castle northward, he passed through the Ashantee country, in the face of many dangers, and visited a very remarkable people living beyond them. He found articles from the Mediterranean exposed in their markets, and witnessed a review of 6,000 female warriors!

The Pongwe language, spoken along the western coast of Africa under the equator, is remarkable for its beauty, curious construction and comprehensive character. The Rev. Jas. Leighton Wilson, a Missionary of the Am. Board, has reduced it to writing and printed it, and expresses his wonder at finding a tongue so refined and elegant in the mouths of a people, of fine appearance and many good traits, but in a low state of society.

Mr. Richardson has returned from a journey across the Arabian Desert, and brings some interesting accounts.

Mr. Rafinelle has been up the Senegal to Sansanding; and the results of his journey are valuable.

A journey is about to be made by four Jesuits through Upper Egypt to Bornou, to meet some of their brethren by a different route, and there to concert future operations.

In London an expedition of discovery is proposed, from the eastern part of Africa, into the interior. The population is greater, the languages more uniform, and there is no foreign influence to impede them.

The French investigations in Algeria, and beyond, have produced important novelties. Gen. Maré has published a valuable work, in which he corrects the

false ideas of the desert so universal. It is a vast archipelago of oases, containing villages, surrounded by palm trees.

Ad. Dumas has collected much information concerning the following people.

A race of white men has been found in the Atlas mountains, of white skin, blue eyes and flaxen hair, intermixed with several tribes. They are numerous in Constantine, and have words of Teutonic origin in their language. Portraits have been procured, which are pronounced to bear unquestionable evidence of the relation.

The ancient Lybian alphabet is said to have been discovered recently, by studying the trilingual inscription on the Phœnician monument at Dugga, near old Carthage. (See the Proceedings of the Am. Ethnological Society's Transactions, Vol. I. 1845, for the inscription, a drawing and description of the ruin.)

A Tuarik has recently communicated some interesting information respecting the peculiar people to whom he belongs. It was long known that the Moors had a cipher, which they carefully kept to themselves. M. Boissonné, having found a few characters at the head of a letter, discovered that they were the transcript of a short prayer in general use with Mohamedans in their writings, and is now in possession of the secret alphabet.

M. Jomard believes that the characters on the Grave Creek Mound of Virginia are identical with the Lybian alphabet.

On the Berber language, grammars and dictionaries have been published, and much important information obtained, since Mr. Hodgson of Virginia published his investigations about fifteen years ago.

Hazer Meratoa, or Hadramaut, is believed to be the country of the Queen of Sheba. The ancient inscriptions found on the rocks have been recently deciphered. Pococke, Niebuhr, Sietzen and Burchart, by their publications, had excited much interest in neighboring parts of Arabia, but the first traveller who gave important information on the south western portion, was Lieut. Welstead who, in 1830, made a journey into the part of the country. He says that the whole social condition of Arabia is essentially the same as when their ancestors purchased Joseph from his brethren. They have through past ages seen people after another gaining possession

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of the western coast of the Red Sea : but they have remained unconquered and unchanged.

The coast is thickly studded with fishing villages, which still carry on the trade with India and the Persian Gulf. A range of sand hills lines the coast, which gives the traveller gloomy ideas of the interior. But a rich country soon succeeds, with verdant plains and green mountains. The natives had long spoken to foreigners of ancient inscriptions on their rocks, which they called Himyaratic : and they were first visited by Mr. Arnau, who brought away sixty-six inscriptions, one of which contains a long list of kings. Mr. Fresnel, having laboriously deciphered and explained many of them, has identified many ancient sites, historical names, dates, &c., and feels confident in his views of the alphabet and language, and in the translations he gives of many inscriptions.

M. Mole of Paris has published a work, with drawings of sculpture and inscriptions, found by Messrs. Botta and Flandin among the ruins of Niniveh. A large work is in preparation on the same subject, for which the French government have appropriated 300,000 francs. Descriptions were here read to the Society of the subjects represented on the sculptured remains of the great temples found in excavating the mound at Khorsabad.

Mr. Layard, and other English travellers, have prosecuted similar researches. Mr. L. has opened a much larger mound than that at Khorsabad, disclosing an immense building in ruins, apparently destroyed by fire, and abounding in highly finished sculptures and inscriptions. One hall was 250 feet by 50, lined with large sculptured stones, covered with military scenes and displaying all kinds of ancient arms; beautifully executed : catapultas, ballistas, battering rams, &c., as well as swords, spears, shields, and other weapons. The figures of winged bulls are common, which correspond with one of the animals described in the Book of Daniel.

A German Professor has brought from Persepolis many valuable arrow-head inscriptions to Germany, having been thoroughly prepared for the task of exploration, by long and accurate study. The inscriptions are well known to be trilingual, and one of the three languages was lately ascertained to be old Persian,

which is closely related to the Zend. The process by which the translation of the Persepolitan characters was arrived at, was thus explained by Mr. Bartlett, who exhibited copies of the arrow-head character.

The Professor first examined the characters, to ascertain whether the language were syllabic or alphabetic ; and, finding only about forty different forms, concluded that it must be of the latter kind. Knowing that the title, "king of kings," was common among the Eastern nations, and having observed a certain group of characters often occurring, he applied himself, with ingenuity, learning and patience, to find some clue to its interpretation, and at length ascertained that the system of writing was alphabetic, and determined the powers of the characters, so that many inscriptions have since been deciphered, one of which extended to about a thousand lines. There are several species, very different from each other : but all are now ascertained ; and the almost innumerable inscriptions lately disinterred at Niniveh, &c., as well as those of Persepolis, Babylon, &c., will probably be interpreted in due time.

A Popular Newspaper in Sicily.—We have just received a file of the "Gazzetta de' Salone," or Parlor Gazette, a small semi-weekly paper published in Palermo, in Sicily, by Mr. Migliore, a young man of that city, who spent a few months in this country in 1845-6. He has shown much patriotism in forming the plan, and a very creditable taste and ability in the execution of it. His object is to give to Sicilians, of all classes, a cheap vehicle of interesting and useful intelligence ; and he has adopted the practice of late years so common with many Newspapers in this country, as well as in Europe, of furnishing matter, under different heads, adapted to different ages, classes and professions. And it is with pleasure that we express our high opinion of the topics he has generally selected, the appropriate styles in which they are treated, and most of the principles which he inculcates. We are compelled to make exceptions when he commends the theatres, and approves of the idolatrous ceremonies practised at some of the Sicilian festivals. We design hereafter to give occasional extracts from some of the other passages in his paper.

Figs.

This fruit is universally known and a great favorite among us; yet, although it grows abundantly in our southern states, and may be cultivated in our middle and northern regions, there are several facts in its history which are probably not known to all our readers. Those of them who have perused Mr. Browne's 'Trees of America,' before noticed by us, need not be told that he gives a very interesting account of the history and uses of the fig-tree and its various species.

Fig trees vary in size from a shrub to the plant celebrated for its greatest lateral extent, viz. the Banyan tree. There are two genera, but many species. The fruit is fleshy, and contains the flowers, which are never seen unless it is opened before it ripens, as they are then absorbed. In some species the fruit containing stamen-flowers grow on separate plants. The tree called sycamore in the Bible is a fig (*Ficus Sycomorus*.)

The common fig tree, (*Ficus carica*), is said to have derived its generic name from Caria, in Asia. It sometimes attains the height of 25 or 30 feet and the diameter of a foot or more; but, it is usually found of about half that size. It abounds about the Mediterranean. The leaves of the fig are perennial in the tropics, and in the wild state are not lobed, as when cultivated, nor so large. The fruit is very agreeable, nutritious and wholesome, both fresh and dried; and in South Carolina, Florida, &c is in general esteem, as well as in other countries where it is found. The ancient Spartans, as appears from Lysurgus, made it an important article of food. We learn from the Scriptures that it occupied the same place among the Hebrews; and many interesting scenes are associated with this useful and delicious fruit.

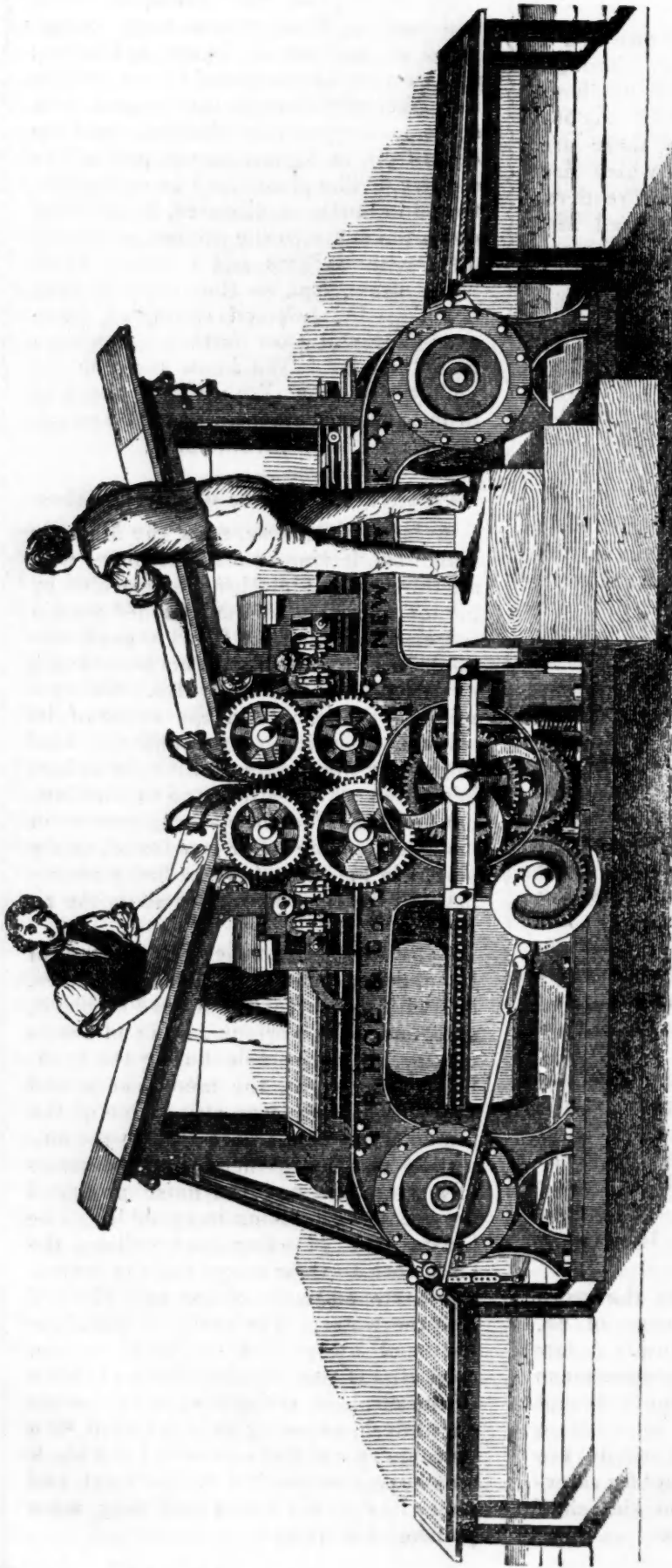
A curious etymology traces the word 'sycophant,' to the Greek name of fig, 'sykon,' and 'phaino,' to show. A law of Lysurgus forbade the Lacedæmonians to export any of their products except oil; and those who gave information against the violators of the statute, are supposed to have been called 'fig show-ers,' because figs were one of the chief objects brought into question

By cuttings of the shoots, or roots, and suckers, the fig tree is easily propagated, as well as by layers and seeds; and we would recommend to our readers to make experiments this season with seeds, as they may be obtained from the dried fruit, in almost every part of the country. The plants may be easily protected in northern climates, by bending down the stems to the ground, confining them with weights and covering them with straw, &c., as the wood is very flexible. In sheltered situations, however, they will grow farther north than many imagine. We know many in the vicinity of New York, where the fruit forms, and even ripens, when the circumstances are most favorable.

Wonderful Stories of Crocodiles.

A lady of Madras, says the *Magazin Universel*, having sent a messenger with a letter into the interior, was alarmed by his long absence, and despatched men in search of him. They found a dead crocodile near a stream, with his huge mouth extended to its utmost width. On examining it, to ascertain the cause of its singular condition, they found the head of the missing courier, which the animal had bitten off and attempted to swallow, but had been choked by its lodgment in his throat. The letter was found, safely placed in his cap, where he had probably placed it when preparing to swim the river.

Some foreign travellers, in a forest of India, accompanied by a band of natives, met with the carcass of a dead elephant, surrounded by various birds and beasts of prey, which were devouring the flesh. It was at night, the moon shone and everything else was still. One of the Hindoos was sent to fire among the animals. The shot glanced from the scales of a crocodile, and the noise produced the greatest confusion imaginable. The beasts fled growling and yelling, the birds took to their wings and the crocodile hastened to the shore and plunged into the water. The party of travellers hastened away; and, on their return, soon after, found the enormous skeleton of the elephant stripped of every particle of flesh, as neatly as if prepared for a museum by a skilful naturalist; the black ants having come last to the feast, and never leaving the bones until they were polished like ivory.



A DOUBLE CYLINDER PRESS.

We have here a full view of one of Messrs. Hoe's large double cylinder presses. It will be seen that it requires two feeders, or persons to supply it with paper, as the bed of types is carried by the machinery backwards and forwards the whole length, from one table to the other, printing under both cylinders in succession.

The want of letters or figures on the different parts would prevent us from describing or pointing them out particularly, if it were necessary. Probably our readers will be able to understand the design and operation of each, after the represented illustrations we

have heretofore given, in the preceding numbers of this Magazine. On machines of this kind many of the great daily newspapers in New York and other cities are printed, as they perform work very rapidly, viz. 3000 or 4000 sheets an hour, even of large size. Books also may be printed upon them, at a slower rate, by putting register points, which serve to guide the feeder in lay on the sheet, and are withdrawn at the moment the grippers seize them, to prevent them from tearing the paper. The fly, or hinge-board, on the left, is raised, to receive the printed sheet, and the other is lowered to lay it down.



POMPEII.

This engraving has been lying at hand for several weeks, and we have often wished to present it to our readers: for of all places we have ever visited, none could make such impressions on our feelings as Pompeii. But so small a picture, giving a view of but one part of that city, is so far short of what we desired to have as an illustration, that we laid it by, as a thing unfit for our use. Turning, however, to Gell's work on Pompeii, with its numerous, and beautiful copper-plate engravings, we had a similar reflection to make, on its insufficiency. In fact, nothing but the original, the ancient city itself, can ever satisfy one who has seen it; and, without waiting for any more satisfactory representation of it, we will proceed to state a few interesting facts connected with its history and condition.

If the reader will turn to the Epistles of Pliny the Younger, he may read the description of the destruction of Pompeii, Herculaneum and Stabiae, by an eruption of Mount Vesuvius, one thousand, seven hundred and seventy-four years ago, in the reign of the Emperor Titus. That elegant writer tells us what he himself saw, from the opposite side of the Bay of Naples; and his works contain almost everything known, until within about a century, even by the most learned men of Europe, respecting the cities above mentioned.

It appears, however, that the peasants inhabiting their neighborhood, for unknown years, had occasionally dug up fragments of tessellated pavements and

other pieces of buildings, particularly in sinking wells, on a tract of flat ground, extending a mile or more near the foot of the mountain, and raised about thirty feet above the surrounding country. They were acquainted with several stone towers, and other edifices, whose summits projected above the surface, which, however, were mostly concealed by trees and shrubbery, and did not attract the attention of intelligent men, until about a century and a half ago. Excavations were then commenced, which have been gradually extended ever since, with occasional interruptions; and about one quarter of the hill has been removed, leaving an equal portion of a small city, of which, it appears, the eminence was formed by a mass of ashes and cinders showered upon it by the burning mountain.

A more interesting sight cannot easily be imagined, than that which is presented to the traveller, as he stands upon the brow of the hill, and with festoons of vines hanging from tree to tree over his head, and an extent of pasture-land behind him, while just below he sees streets and numberless houses, interspersed with temples, forums (or market places,) theatres and colonnades, generally in good preservation, except that the roofs, which were crushed in by the mass of ashes, have left the buildings uncovered. As the eye follows the lines of streets and houses, and sees them disappeared in the earth beneath his feet, and realizes that these are the remains of a city as it was left deserted by its inhabitants, in a moment of sudden alarm, and

the mind is affected in an uncommon and an indescribable manner. No one could ever have expected to witness such a collection of antiquities, so well preserved, and in their proper positions. The light which has been cast on the manners and habits of the ancients is important in a thousand particulars. [*To be Continued.*]

The New York Ethnological Society.

The last meeting held in January, like that which preceded it, was attended by a number of invited friends. They, with the members, listened with great interest to the reading of two letters: one from Mr. Thompson, one of our missionaries in Syria, giving an account of his late travels in the northern parts of that country, with notices of several ancient cities, not visited by Burkhart or others; and the second from the enterprising English explorer, Mr. Layard, with a long description of his excavations near the Tigris, at a place twenty miles below Niniveh. A palace which he opened yielded a great number of sculptured figures and historical scenes, generally resembling those discovered by M. Botta, and copied by Mr. Flandin, but some of them in a superior style and probably of an older date. Some have been shipped for England, and many others have been copied in plaster.

A number of interesting and recent works were lying upon the tables, as usual, and a lithograph was presented, of several figures on the walls of Niniveh, copied by M. Botta. But the object which excited most interest, was a map of Jeddo, the famous capital of Japan, which Mr. Williams procured by a fortunate accident. The Japanese have been as successful as the Chinese, in preventing the free access of foreigners into their country: so that many of the numerous peculiarities of that people remain unknown to the world. Of course one of their own maps of their own capital, must naturally have attractions for a curious eye, especially one of large size, and filled with minute details.

It is six feet square, made of their own paper, as Mr. W. informed the company, which is produced by macerating the leaf of a species of mulberry tree, and spreading and drying it, somewhat as our paper-makers do with the pulp of cotton and linen rags. It bore a consid-

erable resemblance to the tapa, or mulberry cloth of the Pacific ocean islands, although not made of bark, nor laid in successive sheets, as that is. By holding it before the light the texture appeared uniform, but lines were seen at which the small fibres, of which it is composed, were pasted together.

The streets of Jeddo lie delineated on its surface, presenting an irregular, confused appearance, thickly spotted with names, in the Chinese character, and many squares, with temples, also named. The military emperor has his abode in the centre, with an extensive wall, or fortified line enclosing his quarter, somewhat in the form of an irregular European fortress; while numerous smaller enclosures, throughout the rest of the city, indicate the precincts of princes and officers, or nobleman, each of which is distinguished by a figure, which is the armorial ensign of its owner. Immediately around the emperor's district is a row of princely wards or districts, each with its palace and square, marked with a small double globe; while beyond these are the divisions occupied by officers, in which a variety of marks are observable.

Brazilians.

The native Brazilians have been represented as almost destitute of ideas of any religion, almost without government. They have vague and indefinite notions of some superior power, and of a future state. Although peaceful among themselves, they are desperate in battle, and generally feast upon the bodies of their slaughtered enemies. The female is perhaps less degraded than is usual among heathen nations. Yet they are considered as much inferior to man, and perform most of the manual labor.

Polygamy is practised by the chiefs and nobles of the country, and marriage may be dissolved at pleasure. To be eligible to the married state, according to their 'theories,' a man must have taken a captive in war and given him to the tribe to be devoured—though we have a right to believe that this pre-requisite is not always required. Captives are often kept a long time before being put to death, treated with the utmost kindness, and often permitted to marry the nearest kindred of the captors. But when the dreadful day arrives and the fatal hour

comes, mutual defiance is exchanged between the captive and his executioner—until finally he is killed with a club, and eaten with great rejoicing. Some have expressed admiration of the savage character—what say they to such pictures of human depravity? The population of Brazil is estimated at about five millions.

The nations of Buenos Ayres, who have never been subdued, are similar in their social habits and customs to the Brazilians. They seldom wear clothing, though they are, like other savage nations, extremely fond of ornaments. They guard with great strictness and severity their domestic rights, and exhibit no inconsiderable degree of jealousy. When twins are born, one of them is destroyed; and when the mother dies, they adopt the cruel and inhuman practice of burying with her the living infant.

The institution of Matrimony is recognised by all the tribes of North America. But their particular views of the subject are as widely diverse from each other as their respective habits. Some countenance polygamy, while others do not—some consider marriage a sacred union for life, while others indulge its dissolution at pleasure. The people of California, for instance, have no ideas of the obligations imposed by this union, and recognise none. They pay very little regard to morality—the men often staking everything as prizes and wagers at their games. The females are slaves, and are compelled to perform all the drudgery of manual labor in times of peace and war, except the actual encounter of battle.—*Sel.*

Statistics of California.

The area of Upper California is 2,000 square leagues, or 5,000 square miles, and the population scattered over this extent is as follows:

Californians descended from Spain,	4,000
Americans from United States,	360
English, Scotch and Irish,	300
French and Canadians,	80
European Spaniards,	80
Germans, Italians, Portuguese and	
Sandwich Islanders,	90
Mexicans,	90
Total,	5,000

Among the English and Americans, it is estimated there are many runaway

seamen, but the most of them are immigrants from the west. The location of this population is given as follows:

San Diego,	1,300
Santa Barbara,	800
Monterey,	1,000
San Francisco,	800
Scattered,	1,100
Total,	5,000

The three most important establishments in the country are the factories of the Hudson's Bay Company, and the most important of all New Helvetia, founded by Captain Suter, a retired officer of the Swiss Guards, of Charles X., disbanded at the revolution of the three days of 1830.—This enterprising gentleman emigrated from Missouri to California in 1838-39, and has formed the nucleus of the future empire on the Pacific. Capt. Fremont, on his visit to Capt. Suter, in 1844, states, that on his first settlement he had some trouble with the Indians, but by the occasional exercise of well-timed authority, converted them into a peaceable and industrious people. On application to the chief of a village, he obtains as many boys and girls as he can employ, and there were at that time a number in training for a woolen factory. He bought out the stock of a Russian establishment, the owners of which wished to leave the country, consisting of a large number of cattle, artillery, &c. His fort mounts 12 cannon, and can hold 100 men, but is garrisoned with 40 Indians, in uniform. The imports and exports of California, M. de Mofras gives as follows:

	Imports.	Exports.
Mexican flag,	50,000	65,000
United States flag,	70,000	150,000
English flag,	20,000	45,000
Miscellaneous flags,	10,000	20,000
Total,	150,000	280,000

The articles exported are hides, \$210,000; tallow, \$55,000; peltries, wool, &c., \$15,000; total, \$280,000. The business done under the Mexican flag is not in Mexican vessels, but in those belonging to the citizens of other countries doing business in Mexico. In 1841, of eleven vessels that reached California under the Mexican flag, only one, a boat of eighty-six tons, in the service of the Government, was Mexican. [*Sel.*]

BIOGRAPHICAL.

BIOGRAPHICAL SKETCH OF HOVSEP GAMALIELYAN.

Hovsep Gamalielyan was born in Constantinople in the year 1801. He was by birth an Armenian, and was brought up in the faith of the Armenian Church, in which faith he remained until he was about forty-three years of age. Those who read this narrative, need not be told that this church, like the Greek Church and the Roman Church, has unhappily departed far from the simplicity and purity of the gospel; and it may be truly said, that in its doctrines and rites it follows the traditions of men rather than the commandments of God.

The subject of this brief sketch, besides being fully trained in the superstitious ways of his church, was also, until his forty-third year, a most notorious sinner. Being connected by relationship with one of the highest Armenian families in the capital, and having a fine voice, he was often invited, on festive occasions, to amuse the worldly and the gay by his frivolous and unbecoming songs.

Hovsep had a brother, once as vile as himself, but who, for many years, had externally reformed. His very excess of iniquity seemed, all at once, to strike him with terror, and he resolved to lead a religious life. At this time he had never yet heard the pure gospel preached; and, being entirely ignorant of God's righteousness, he went about to establish his own righteousness. In order to atone for his sins and purify his heart, he retired to a distant monastery, with the confident expectation that such a seclusion from the world would, as a matter of course, bring peace of mind and sanctity of character. Not finding his hopes realized in this respect, he withdrew entirely from the society of men, and lived for a time as a hermit, in the midst of an uninhabited wilderness. He soon found, however, that even by this severe mode of bodily infliction, his soul was not purified, and there remained "an aching void," which had not yet been filled. He returned to the capital, and, concluding that the defect was in the form of religion under which he had been brought up, he embraced the Roman Catholic faith, and became chief singer in one of their churches. This was his situation when he heard of the American missionaries, and found his way to them. From them he heard the gospel preached, unmixed with human

traditions, and immediately embraced it with his whole heart, as the very thing for which he had been ignorantly seeking for so long a time.

He began to labor immediately and earnestly for the salvation of his brother Hovsep, as well as of the other members of his family. Hovsep warmly opposed his endeavours, but he persevered; and not only did he make unceasing prayer to God for the conversion of his brother, but he often engaged his Christian brethren to unite with him in praying for this special object. At his solicitation several of them united, at different times, in observing days of fasting and prayer, with particular reference to the conversion of Hovsep.

Nor were these prayers offered in vain. Hovsep became uneasy. He would oppose the earnest arguments of his brother as long as he could, and then go away for new strength to a friend of his, who has a reputation for much learning, and who is one of the most decided opposers of the evangelical system in Constantinople. From him Hovsep would gather a fresh store of arguments with which to meet his brother; but they would all vanish, like vapor before the sun, when brought within the clear atmosphere of the gospel. Sometimes he would become highly excited, and would use the most abusive language. On one occasion, indeed, he spat in his brother's face: The latter meekly bore the insult, and calmly replied, "It is of no consequence; you will one day learn to do better."

At length Hovsep's confidence in his former false opinions became very much shaken. He ceased to oppose, and resolved no longer to have recourse to man for guidance to the truth, but to the Bible and to God. He brought to the test of Scripture the errors in which from childhood he had been taught to trust; and, one by one, they vanished before the clear light of the truth. Thus, auricular confession and absolution, transubstantiation, the worship and intercession of the saints and of relics, especially of the true cross, and other similar errors, came up in review, and were successively rejected. But there was one error to which he clung with surprising tenacity; and, for a while, it seemed as though he could never relinquish it. This was the worship and intercession of the Virgin Mary.

To those who are imperfectly acquainted with Oriental Christianity, this may appear to be a singular fact. So deep, however,

are the spiritual blindness and infatuation of the eastern churches on this subject, that Christ, in his own proper character, is almost entirely excluded from the scheme of salvation, and Mary is everywhere substituted in his place. Hovsep, having been nurtured in the bosom of the Armenian Church, had inhaled, as it were, with his very breath, a most extravagant reverence for Mary. He could not believe that a being so lovely, so pure, so holy, so exalted, and yet so merciful and condescending, was not a suitable advocate and mediator in heaven for needy sinners.

It pleased God at length to open his eyes to see the depth of his sins, and, of course, to feel his need of an infinite Savior; and then it was that he spontaneously turned away from Mary to Jesus Christ, as the only sufficient Mediator and Intercessor of sinners; the only being, in all the universe, able to save such a miserable offender as he now viewed himself.

Within a month from the time when he formed the resolution to take the Bible for his only guide, he was a firm and joyful believer in Christ. His sins, which were many, were forgiven him; and as he had been forgiven much, so he loved much. The sudden and entire change in his life was manifest to all. He was extensively known in the city; and many who had been witnesses of his former irregular life, now saw with wonder that all his evil habits had been suddenly relinquished, and that his conduct was entirely altered.

From this time until the period of his death, being about the space of two years, he was enabled to pursue a uniform and consistent course of piety; ever showing, in no ordinary degree, the graces of love, gentleness and humility; manifesting great simplicity and godly sincerity, single hearted and fervent zeal in the Lord's work; and a peculiar readiness to sacrifice his own comfort, for the good of others, and to consecrate his property and his all to the service of the Lord. His views of what are termed the evangelical doctrines, were characterized by a remarkable clearness and consistency; and he had also a very clear and forcible method of expressing his thoughts in conversation, which gave great pungency to his address.

Early in 1846, the Armenian Patriarch, as is well known, began to anathematize the evangelical Armenians in Turkey. They had, up to that time, retained their connection with the Armenian Church; although the greater part conscientiously

avoided every superstitious rite. For this they were sometimes persecuted; still, for the most part, they were permitted by the ecclesiastical authorities to remain without any great molestation. About the time alluded to, however, the Patriarch caused a new confession of faith to be drawn up, containing the anti-scriptural doctrines of transubstantiation, private confession to a priest and absolution, the worship of relics and pictures, the intercession of the saints, &c. This confession he peremptorily called upon all the evangelical Armenians to subscribe; and all who refused were bitterly anathematized. Not content with this, he used his great influence to vex the recusants, as far as he prudently could, in their temporal affairs. The new order of things in Turkey, however, in regard to religious toleration, prevented his proceeding in this wicked work to the extent of his desires.

Hovsep was an early victim of this persecution. He was living with his sister's husband when the trouble commenced; but he was forced to leave his home by the stringent orders of the Patriarch. The brother-in-law, though he did not agree with Hovsep in his religious views, was still kind; and had no desire to exclude his relative from his house. He had no other election in the matter, however, than to force his brother to leave, or be himself anathematized and persecuted; and for the latter he was not prepared. Hovsep, therefore, disowned by his own kinsmen, was compelled, like many others, to seek refuge among strangers.

Hovsep was a dealer in silk cord, tassels, fringes, &c. Immediately after his expulsion from his home, he was compelled by the chiefs of his trade, who acted under the orders of the Patriarch, to leave his shop; and thus he remained for four months without the possibility of doing any business. And when a general order was issued by the Turkish authorities, for restoring to the persecuted Protestants the rights of trade, his shop had so completely passed out of his hands, that he could not recover it; but the Lord provided a better situation for him, in the same kind of business in which he was before engaged. And it is a remarkable fact that during the last nine months of his life,—four of which he was compelled by the persecution to spend in idleness,—he was more prosperous in his worldly affairs than in any preceding six months of his life. Perhaps this cannot be said of any other of the persecuted Armenians.

though we hope they will ultimately prove, in their own experience, that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

With the other Protestant brethren, Hovsep suffered unnumbered reproaches and insults in the streets. On one occasion, in one of the khans of the city, where he had gone on business, he was furiously assailed by two or three zealous Armenians of the Patriarch's party, who knocked him down, and would otherwise have injured him, had they not been prevented. He meekly rose and walked away, praying that God would give repentance to his merciless enemies.

The death of Hovsep is to be traced to his persecutors, as will appear from what I am going to narrate. On the twenty-sixth day of August, as he was quietly seated in his shop, two or three of the roughest and most reckless enemies of the Protestants suddenly appeared before him. A day or two previously some of this same class had gone to the shop of another Protestant brother, and, with knife in hand, had threatened his life. Hovsep, supposing from their savage appearance and mode of address that they had come to him with a similar intent, was taken with so sudden a fright that it caused a violent hæmorrhage from the lungs. The bleeding continued daily for a week or more, and this was the cause of his death.

His pastor, on hearing of his illness, lost no time in calling upon him; and, ascertaining from the physician that in all probability he must soon die, he felt it to be his duty to inform Hovsep of his true condition. The sick man received the solemn message with great quietness, and immediately said, "If in the days of my worldliness any one had told me that I was about to die, I should have been filled with sorrow. But now, blessed be God, I have not the least fear of death; for I know that when I die I shall go to be with Christ."

His pastor asked him if he was ready to die and go to be with Christ? He replied, "Yes, by the grace of God, I am ready." And when requested to state the ground of his hope, he said, "My hope is altogether in Christ, Christ is my Savior."

One day the pastor sung with him that beautiful hymn of Toplady, "Rock of

Ages, cleft for me," &c., which is translated into the Armenian language; and when they came to the last verse,

While I draw this fleeting breath;
When my eyelids close in death;
When I rise to worlds unknown,
And behold thee on thy throne;
Rock of Ages, cleft for me,
Let me hide myself in thee!

his utterance was choked, and he was quite overcome with the deep emotions of his heart, in view of the glory that should soon be revealed in him.

One day Hovsep remarked to his brother who was attending him, "I am sinning against God!" His brother inquired to what particular sin he alluded. "I fear," said he, "that I am impatient." His brother then reminded him of a sickness he had had while in his impenitent state, during which he was full of impatience and unhappiness. "But, now," said his brother, "I hear you often speak of your joy in Christ. It is the Lord who sustains you; and though he sometimes tries you he gives you grace to bear the trial, and in this way answers your prayers; as says the hymn,

"'Tis in this way," the Lord replied,
"I answer prayer for grace and faith.
These inward trials I employ,
From self and pride to set thee free;
And break thy schemes of earthly joy,
That thou mayst seek thy all in me."

The quotation was, of course, made in Armenian, in which language we have a beautiful translation of this hymn of Newton.

Hovsep's brother, who was with him during his whole illness, testifies that he never saw the least sign of fretfulness or even impatience in him, during the whole period of his sufferings. He was always full of hope and peace and joy; and when, on the last day of his life, his physician declared that he was about to die, he exclaimed, "Blessed be God;" and, after he lost the power of speech, even until his last breath, his lips continued to move in prayer and praise.

About an hour after I left, he told his brother that he was greatly distressed for breath. His brother replied that this was only a sign that he was very near heaven. "Yes," he exclaimed, "blessed be the name of the Lord!" He then requested his brother to raise him up in the bed, when suddenly he dropped his head and expired. This was on the 3d of October, 1846.—*Miss. Herald.*

AGRICULTURAL.

Directions for Preparing Pork and Bacon.

Have the hogs well fattened. To scald them you will not need a kettle. The most convenient vessel is a trough to scald in. To heat a hog's head of water, build up a fire of logs near your killing place, and heat a dozen stones, red hot. Put these, or a part of them, in the water until hot enough, and then take out and repeat if needed. If you have a trough, the stones may remain in one end while you scald in the other.

When ready to cut up, lay the carcass on the cutting bench upon its back, and first take off its head leaving all the neck with the shoulder, take off the jowls, for they make excellent bacon. Now if the hog weighs over 200, cut off the ribs on each side of the back bone—if smaller, split the back-bone—take out the back-bone clear to the tail, with as little meat as possible—now cut the two halves apart, and next take out the lard, then the ribs as thin as possible—next cut out a large handsome-shaped ham, then the shoulder, as close to the point of the blade bone as you can—now trim off the tender loin, and all loose lean pieces for sausage meat, and strips of fat on all the pieces for lard. Your hog is now cut into six pieces (excluding head and scraps) which will be about three-fourths of the entire weight.

Lay these pieces, flesh side up, on a bench or floor, and sprinkle fine saltpetre at the rate of two ounces to the cwt., and then sprinkle or rub fine salt over them at the rate of six pounds to the cwt., and continue to pile up one piece upon another as long as you like. If the hams weigh about 25 lbs. each, and do not freeze, they will salt in four weeks, being overhauled once in the time for the air to come to all parts, and to rub a little of the loose salt upon fresh looking spots. When ready to hang up, sweep off all loose salt, and smoke in a room that is not tight, and be sure never to have the fire near enough to heat the meat in the least degree—use sweet wood, and continue a moderate smoke for four or five weeks. Now take a cotton bag (the weather being still cool), big enough to cover the ham and hang loosely, and tie the mouth of it closely around the string of the ham, and as long

as you let it hang, so long you will have just such good, old, sweet bacon as I do.

The price of dressed hogs, weighing 200 to 250 lbs., in Chicago last fall was 2 to 2 1-2 cents per lb.; butter 10 to 12 cts.; wheat, first quality, 50 cents per bushel; corn 22 cents; oats 14 to 16 cents.

SOLON ROBINSON.

Crown Point, Lake Co., Ia., [*Am. Agr.*]

SALT FOR HOGS.—Hogs during the process of fattening should be supplied with salt as often as once a week. It is no less advantageous to them than to the ox, the cow or the sheep, and when liberally given is a preventive of many diseases to which, from their continual confinement, and the effect of hearty food, they are inevitably exposed. Store hogs are also greatly benefitted by a liberal provision of salt, and will generally partake of it once or twice a week as eagerly and to all appearance with as good zest, as they do of corn or meal. Charcoal is also highly salutary in its influences upon the health of swine.—*Maine Farmer.*

Culture of Rice in the Papal States.—Accounts from Italy inform us that the papal government has just taken a measure of great importance to the agriculture of the Roman states. The rice fields in some parts of the country are the blessings of the people, but in many districts the crop has often failed. A distinguished economist has proved that this is owing to the faulty method of its cultivation, and has made experiments in the district of Cervetri, near Rome, which have been attended with the happiest results. The Pope, fully appreciating the value of a proceeding which tends to an extension of this article of food, has nobly rewarded the experimentalist; and, by a recent decree, has ordained that the whole of the valley between Ostia and Porto d'Anzo, about 300 kilometres in extent, and the property of the state, is to be appropriated to the culture of rice on an extensive scale. One half of the crop is to be sold for the state, and the other half to be given to the poor. This decree has had a wonderful effect, and the works were commenced immediately for conveying the waters of the Nemi, which are to irrigate the plantations established in the valley.—*American Agriculturist.*

POETRY.

The Time for Prayer.

BY WM. BAXTER.

Pray! when the rosy light
First gilds the eastern skies;
And thus begin the day
With purest sacrifice.
For God will be well pleas'd to hear,
And thou shalt feel his presence near

All nature teaches this;
The dews which night hath giv'n.
Soon as they see the sun
They upward fly to heaven;
And birds awaking, from each bough.
Pour forth their sweetest carols now.

Then like the dew and song,
Which spring up to the sky,
Thus let thy early vows,
And prayers ascend on high;
And thus with every opening day
To heaven thy grateful homage pay.

Pray! e'er the shades of night
Are gather'd dark around,
For wheresoe'er thou kneel'st
Shall then be holy ground;
And as the sun sinks to his rest
So may the passions in thy breast.

Pray! that the watchful eye
That never knows to sleep,
Around thee ever may
Its watchful vigils keep.
Thus, Christian, speed along thy way,
And close with fervent prayer each day.

Pray on! Oh! ever pray,
For time is flying fast;
And soon this earthly scene
Will be forever past;
Then prayer shall cease, and thou shalt raise,
In heaven, thy ceaseless song of praise.
[Prot. Unionist.]

Advertisement of a Lost Day.

BY MRS. L. H. SIGOURNEY.

Lost! lost! lost!
A gem of countless price,
Cut from the living rock,
And graven in Paradise;
Set round with three times eight
Large diamonds, clear and bright,
And each with sixty smaller ones,
All changeable as the light.

Lost—where the thoughtless throng
In fashion's mazes wind,
Where thrilleth folly's song,
Leaving a sting behind;
Yet to my hand 'twas given
A golden harp to buy,
Such as the white-robed choir attune
To deathless minstrelsy.

Lost! lost! lost!
I feel all search is vain;
That gem of countless cost
Can ne'er be mine again:
I offer no reward,
For, till these heart strings sever,
I know that heaven-intrusted gift
Is left away forever.

But when the sea and land
Like burning scroll have fled,
I'll see it in His hand
Who judgeth quick and dead;
And when of scathe and loss
That man can ne'er repair,
The dread inquiry meets my soul,
What shall it answer there?
[Columb. Magazine.]

A MARTYR'S FAMILY.—Perhaps it may not be among the school-boy recollections of all the present generation, that John Rogers was burnt at the stake, his wife with "nine small children and one at the breast," looking on; but that such was the fact, old primers and older history attest, to the glorious martyr's honor and to his wife and children's praise. The following paragraph from a work lately published in Philadelphia, "Rome's Policy towards the Bible," attests the honorable distinction which God has conferred upon this family: "It is a remarkable fact, which we state on good authority, that the descendants of Rogers (the martyr in bloody Mary's reign) are still living in New England, and that at least one son out of every one of the ten generations of his posterity, has been actively and faithfully engaged in the duties of the gospel ministry. So marked has been God's approval of the constancy of his faithful witness."

Solution of the Puzzle, p. 128.—I understand you undertake to overthrow my undertaking; and I, the undersigned, for the above-named offence, shall undertake to make you give over such an intention.

THE AMERICAN MAGAZINE.
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With numerous Engravings.

Edited by Theodore Dwight.

Is published weekly, at the office of the New York Express, No. 112 Broadway, at 4 cents a number, or, to subscribers paying in advance, \$2 a year. 7 sets for \$10

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